

- 273 the juice of a fern to "make the beer red," is fermented in wooden troughs from 5 to 6 feet (1.5 to 1.8 m.) long made of tree stumps hollowed out by burning and chopping, then closed at both ends with wax. To accelerate fermentation, the beverage is heated every 24 day with red-hot stones and then covered with pieces of bark.

## COMMUNICATION

- 202 The *Caingang* leave messages in symbolic code for those who will follow the same path. A stick with honey indicates where a bees nest has been found; dolls and sticks represent a feast to which some group is being invited; an inclined stick shows the time of day at which some event took place; feathers scattered on the ground tell of a successful hunting party, etc. (Maniwa, 1930, p. 790). LOZANO (1873, 1: 455) stated that to declare war, the *Guayana* (i. e., the *Caingang*) stuck an arrow into a tree near a path followed by their enemies. [574] A circle of maize cobs on the ground or hanging from a tree was an invitation to a drinking bout.

## RELIGION

- 771 Religious beliefs.—The *Aweikome* conceive the world to be 776 strongly animistic, peopled with ghosts (*xupling*) and spirits (*ngg-yida*) of all sorts who dwell in trees, rocks, mountains, stars, winds, and in large and small animals. To meet a spirit is, as a rule, an ominous event. But spirits may be friendly and appear to a man to offer their aid. Those who are assisted in hunting by a guardian spirit share with it the game which they have killed. A man may even adopt a spirit child and place it in his wife's womb.

- 825 *Aweikome-Caingang* share the widespread belief that all animals have "masters," that is to say, spirits that control and protect them. Such spirits are willing to give up some of their kin to satisfy men's needs, but are angered if people destroy them wantonly or if hunters refuse an animal "offered" to them.

- 756 Shamanism.—The *Caingang* shaman consults spirits at night, puffing his pipe until he is surrounded by a cloud of smoke. The spirits talk to him in long whistles and tell him where to find a favorable hunting ground or abundant honey. They may also reveal the outcome of an undertaking involving the band.

- 755 Shamans are also doctors, but this role is less conspicuous among 757 the *Caingang* than elsewhere and is even absent among the *Caingang* of Palmas and of São Paulo. Among the decadent *Aweikome-Caingang*, observed by Henry (1941, p. 76), shamans only treated members of their immediate family and did not receive a fee for their cures. The shaman knows many magic remedies, generally herbs, the virtues